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The Golden Rule Against the [illegible] of Gold

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LET US HAVE PEACE

By Rev. C. E. Walker, D. D.

(Dedicated to Eugene Victor Debs)

I

We see the troops of the god Mars
Destroying earth with bloody wars;
The Angels sang, long since, of peace,
But wicked strife does not yet cease.

II

Our hearts are tried, our souls rebel
We say with Sherman, "War is hell."
We pray for good-will, on earth Peace,
And speak and write that wars may cease.

III

The Cause will win; truth is not lost,
And wars must cease at any cost.
We pray for this (as best we can)
That Statesmen learn to value MAN.

IV

The time has come to strike a blow,
And bid these warriors now to go
And till the fields of richest soil;
To learn in peace how sweet is toil.

V

The Angel-song, "Peace now on earth,"
Betokens manhood's royal worth;
The message means that earth shall yield
To man his food from wood and field;

VI

That man shall prosper, earth shall be
A home for man and all men free;
That wrath shall cease, and hateful strife
Of nations never more take life;

VII

That man to man shall brother be
With home on either side the sea,
And love shall sway and hover o'er
All peoples, and we'll war no more.

VIII

This state of things to us shall bring
The sweetest songs, with power to sing—
To sing and serve, bear out God's plan
To bring the Age of Brother-Man.

A CONVERSATION

(From Richard Whiteing's Story of London Life, "Ring in the New")

* * * On their way home Prue and Mary found another church, rapidly filling for the service. The temptation was irresistible for Mary, and they went in.

It was the beautiful evening service of the Church of England. The congregation lifted its voice in supplication for pardon for sin, received promise of absolution and remission, through the "power and commandment" given to ministers, richer promise of that assize of righteousness in which the people should be judged with equity—an imminent deliverance, amid the rejoicings of all nature, animate and inanimate, jubilant hosts singing to harp and trumpet, the very seas lashed into a fury of joy, the floods clapping their hands. Then the priest's voice was raised in a prayer for the peace which the world cannot give that seemed to bring its own immediate fulfillment in the intense stillness of the congregation. Finally came the pressing supplication recalling the gloom and the danger of medieval cities—for light in the darkness, for defense against all perils of "this night."

The girls hurried away without exchanging a word—Mary as though still absorbed in the very ecstasy of devotion. The meal, the light, the warmth of lamp and fire did something to restore their spirits, yet for a long while they exchanged commonplaces only, or toyed with the books which they were unable to read.

"It was a splendid service, Prue," murmured Mary at length.

"Yes."

"And a full church."

"Yes, indeed, Mary," Prue answered absently as one waiting to be left to her own thoughts. There was a magnificent Spanish castle in the fire, and a breath might shatter its battlements forever.

"What a good choir!"

"Yes—yes, Mary."

"How finely the little soloist took that high note in the first hymn—like a cherub coming straight down from Paradise for the service, and going back there to be put to bed."

The castle had gone to pieces in a sort of cosmic disaster. Prue's mind was freer now.

"And what a dear old man the rector! Didn't you just love him, especially when he stood up for the blessing?"

"It was all perfect, Mary, from first to last."

"Well, then—what was wrong with it, Prue?" was the next question, rather startling this time.

"Who said there was anything wrong with it? Dear Mary, how funny you are tonight!"

"Shall I tell you?"

"Of course, Mary."

"You have been so busy with that old fire, Prue, that you won't help me out. This is what is wrong with it: there were no poor people, or so few that they were hardly worth counting. Everybody looked so—I hate to put it in that way—so distinctly middle class, so well dressed, happy in their prosperity, and just as sure of it as they were sure of heaven. You never noticed that?"

"No, not in one way; I'm so used to it."

Again both were silent for a while, and then Prue: "You can't have everything, Mary."

"We must have everything in that place. How can we be satisfied with less!"

"I think you'll have to be, all the same, if you press me about it. I'm beginning to know a little about the poor people now. It's only natural; I've so long been one of them myself."

"Well, what's all that coming to, dear?"

"Only this: I think that all the poor muddled souls who can't hit it off with this clever world have given up the hope of finding in the churches anything that suits their complaint. In their idea it is only a place of genteel resort for 'them as have got the means'."

"You must go on, Prue. You can't leave it there. What are they looking for in the Christian churches? What do they fail to find?"

"The Founder."

"Surely, surely He is there in every symbol, in every ceremony, almost in every word."

"Yes, in them, and in them only, I'm afraid. The services are like the plays—running into mere dresses and appointments, spoiled by excess of 'mounting.' It is very hard to have it both ways."

"He is there, Prue, I tell you."

'Only as a sort of metaphysical abstraction—not as a living man—and that's the only view of Him the poor are able to understand. Their idea of Him—you musn't be shocked, Mary—is the good comrade, who is, at the same time, the champion, the helper, the poor man's friend, a hero of popular legend, a sort of Robin Hood in the highest, who always strikes for the under dog. Don't look so scared, Mary, or I won't go on."

"But go on, go on; never mind me."

"You'd be astonished to know how little they rise to the conception of Him as the Son of God, the Second Person of the Trinity, even the Man of Sorrows—all that the Church holds most dear. He is just the great comrade, who tried to get lowly and foolish and baffled people righted, and died for it—worse luck! This one they don't find. The other, the composite personality, leaves them quite mystified, and I must say it, quite cold.

"I often talk to one of them who preaches at Mile End Waste, and preaches religion, too, in his way. One day I ventured to call him a Christian Socialist, by way of a compliment, but he flew into a great rage. 'Nothing of that sort, young woman, if you please—a Socialist Christian, at the best. Don't put the cart before the horse.' "

"What did he mean by that, I wonder?"

"He meant that the Socialism was the touchstone, not the Christianity, as they understand it in the churches now. You couldn't be a Socialist without being a Christian, whether you know it or no. You might easily think yourself a Christian without being the other thing; and the Socialism was the root of the matter."

"Good Heavens! the Atonement——"

"Never a word, never a thought of that."

"The Mediator, the Cleanser from all sin!"

"Never a word—the first Socialist, just that and nothing more—the one who came to bring more happiness in this world to poor men and women beaten in the struggle—material happiness. Don't be in any doubt about that—a more equal distribution of rightdown pounds, shillings and pence—the second loaf in the cupboard, good shoes and stockings for all the children, and the Sunday suit for all.

"What they think—what they say, when they are able to say it,—is that the rich people and the theologians between them, often working hand-in-hand, have 'nobbled' the churches and made their symbolic cup a mere opiate for hard luck, instead of the healing draught. The parsons are paid to keep the people quiet—that is the ruling idea. They can't get their money to go on with without the rich, and, so getting it, they, of course, preach the rich man's creed."

"But the Church! the Church! What does it matter where the money comes from?"

"This, I think, Mary: those who pay the piper will call the tune."

"The means of grace," cried Mary, wringing her hands, "the road to pardon, the road to heaven."

"Mary, they are not thinking about heaven. They are Second Coming people. They can't wait another twenty centuries; they want their great Socialist here and now, and with His whip for the backs of money-changers in Park Lane. The poor man has a perfect terror of those people as clever fellows who know how to 'best' him 'every time."

* * * * * * * * *

"Mary, the poor man has an uneasy feeling that the clever fellows will somehow do him in the next world. No, no, 'Here and now.' That is how the Church began—I think I've read so, surely. The clever fellows got hold of it as a going concern, 'imperialized' it, and so began to make it pretty much what it is today. Charity is still its abortive message; justice is what the others want. But how can it ever preach the true renunciation: 'Give up, give up; unload; stop the awful wickedness that gives the few what was meant for all'?"

THE SAVING POWER

By Charles R. Nutt

"Christianity is the Dynamic that will save the world," was the conclusion reached by a minister to whom I recently listened.

As represented by the church, Christianity has been fighting against the powers of darkness for about 1900 years; and, considering that they have been working only on the individual, by personal conversion, we must admit that the result is wonderful when measured by the number of their combined membership. But, on the other hand. when we study the statistics of evil—crime, destitution, sin,—it does seems that God's Kingdom is still a long way from us.

Let us examine this summary of evil and

determine, if we can, what is the cause of this mass of wrong with which the world is afflicted. We find that of the discovered crimes for which motives have been assigned, less than 7 per cent were committed from such motives as jealousy, revenge, etc., and the other 93 per cent all had the common motive of **gain** or financial profit in its various forms. It was indeed a wise man who said, "The love of money is the root of all evil."

Anyone could understand the situation if **he**, with nine others, were in a boat in mid-ocean with barely enough provisions to sustain life and some were caught stealing the portions of the others in order to satisfy the cravings of their stinted stomachs. Those who were robbed would be readily justified if they endeavored to steal it back again from those who had wrongly appropriated it, because it was to keep the life in their bodies. Even the first, while condemned as cowards, might be excused because of the cravings of their empty stomachs; but it is not so in this world of ours.

There is plenty for all, yet we see the peculiar situation of some having more than they can use, committing such crimes as robbery and bribery to gain still more; and like the dog in the manger, having what they can not use, they greedily prevent others from getting what they need, and can, unmoved, witness suffering and destitution all around them, not realizing that **they who have too much are entirely to blame for those who have not any.**

To amass the wealth held by a few of our eminent Americans thousands must be without property, and yet those wealthy ones are still exploiting the world to gain more, while those in destitution or threatened with it, often commit crimes to save themselves and families from starvation. These poorer strugglers in justice we should forgive; but such is the topsy-turvy condition of our Christian civilization that it is these who are punished and the wealthy malefactors usually escape all censure and are honored for the wealth they wring from the sweat of others.

Let us see if we can determine where the church stands in regard to this principal cause of evil and also the attitude of the Great Teacher toward this subject.

"The first and most important need of the modern church is money." "More than members, more than converts, the church needs money," and to secure it, has closed its mouth against all criticism of the class who have money to give—admitting some very rare exceptions. And although one soul is worth as much to God as another, the church has generally sided with the few against the many where strife has been between employer and employe, considering the soul of the employer as of more worth than the many souls of the employes.

Did the Great Teacher so value wealth? Nay, He said, "Sell all ye have and give to the poor," to the righteous young man who would be one of His followers; but I venture to say that had there been no poor and needy Christ would not have cared how many millions the young man had. You will notice all through the book that there was no "dog in the manger" about Him. Neither would He, valuing one soul as greatly as another, have favored the rich in the church. Did He not consider the widow's mite as of more value than the rich gifts of the wealthy?

Again, the church teaches the young righteousness, honesty and fair-dealing; that too He would have done, and I sincerely wish that it was of some avail. Nothing can be said against it more than against the mother who puts a nice clean dress on a favorite child. But what would you say if a mother put a nice clean white dress on a child and sent it out to play in knee deep mud?

The righteous, honest, fair-minded young man goes out into the great muck heap of business life and his clean mind soon becomes sullied and he unlearns the great lesson of honesty, else he is not able to take proper advantage of opportunities to profit by those around him and becomes one of the great army of failures. There are many so called failures who are merely men who have failed to unlearn the lesson of honesty and fairness which they were taught in childhood.

A good critic is not necessarily a good artist. We can all see the faults of others so easily, but how many sermons did you ever hear which did justice to such texts as the "Golden Rule," "Sell all ye have and give to the poor," or "Render unto Caesar the things that are Caesar's and unto God the things that are God's," or in any manner dealing adequately with mammon, this greatest enemy of Christ's Kingdom? Christians daily pray, "Thy kingdom come," but I tell you honestly, evil will never be overcome until the "root" of the evil is overthrown. And the churches surely should not shirk their part in this great work of Socialism, as it is the only means of accomplishing that for which they were established. And they cannot neglect it if they are truly working for Him. And when the churches truly and fearlessly preach Christ's "Good News to the Poor," then Christianity will indeed be "the Dynamic that will save the world."

A PLEA FOR DEMOCRACY IN THE SOCIALIST PARTY ORGANIZATION

By I. Tarkoff, Montrose, Col.

Democracy undoubtedly means "the free and untrammeled expression or will of the majority," or "majority rule." Any organization or system which gives us the free expression of a majority of its members is democratic; and the free expression of that majority, in any organization, is "democracy."

Now let us see what is meant by "majority rule." It may mean, first, a majority of those governing; second, a majority of those voting; third, a majority of those governed. This is a question of vital importance. Under a Czar or unlimited monarchy, "majority rule" always means a majority of those governing (to produce unity of action among the governors). Under a limited monarchy or capitalistic republic, it means a majority of those voting; (and then they proceed to disfranchise or discourage as many voters as possible). Now what should it mean in a voluntary organization which derives all powers from the consent of those governed as must be the case in such an organization as the Socialist Party?

The fact that we find so much discontent in the Socialist Party leads us to believe that the Socialist Party (rank and file) resents the way the party interprets "majority rule;" namely, a majority of those voting. I shall prove the fallacy of such interpretation of majority rule.

1st. The Halletsville Referendum passed by majority rule (a majority of those voting). A few weeks later another referendum came out, repealing that Halletsville Referendum, and IT PASSES BY THE SAME MAJORITY RULE (about 15 per cent voting). Now the question arises, what did the majority of the party membership really want?

2nd. A referendum is out to reduce the national dues of the S. P. organization of 100,000 members. Twenty per cent of the membership voted on that referendum. It was defeated by 2 per cent of the membership. This shows that the rank and file do not act on referendums except when spurred on by some interested leaders. The vote does not represent the sentiment or will of the majority; and the leaders are unable to influence a real majority of the membership. Therefore, the organization interprets majority rule to mean a majority of those voting.

We can clearly see that the definition of majority rule, meaning a majority of those voting, leads us to an autocratic organization, ruled by leaders who are satisfied with such definition of majority rule.

Now what is the remedy?

1st. The remedy lies in a more democratic definition of majority rule.

Majority rule, in a real democratic voluntary organization, should mean a "majority of those governed." Otherwise there can be no unity of action.

Of course our wise leaders tell us that "the best service the uninformed can render to the party is to refrain from voting on referendums."

But as one of the rank and file, I am positive that the best service our LEADERS can do for the party is not to ram legislation down the throats of an uninformed and unresponsive membership, but to wait and contend with them and help educate them to govern themselves.

Australia and New Zealand are good examples of the inability of the leaders of the victorious "Working-class Party," to benefit the workers who have not been properly organized, to govern themselves. Let us have less legislation in the party and more real "MAJORITY RULE" OF THE ENTIRE MEMBERSHIP. Let us have reballots on every referendum, if necessary, so that those who have not voted may do so; to furnish the required majority of the total membership for, or against; and any referendum not settled by that majority, after three or four ballots, shall be dismissed for lack of attention. It is infinitely better that party laws remain as they are, than to add a confusion of new laws by a minority of the membership.

2nd. January and July should be the voting months for all referendums of national, state, county and locals. Then the Socialist press can issue "Referendum Editions" with free forum comments on all referendums, urging the membership to vote; print the referendums in ballot form, so members can cut them out from the papers, vote, sign and mail to the respective secretaries, as instructed on the ballots. I am sure, in that way we can GET the intelligent expression of the entire membership. Let the press become in deed, THE REAL HAND MAID OF DEMOCRACY. Let the press become the means with which to get real "MAJORITY RULE." Let our true leaders throw themselves into open-forum discussions, educating the membership, and let the test be real "Majority Rule."

Once the party defines majority rule to mean a majority of all the members, then, members (who are now satisfied to "let those who wish govern") will study up and act. Because their vote is not necessary now, they do not care to trouble themselves. But if they find THEIR VOTE NECESSARY, they will not want to become a hindrance to the rest.

Let our organization and press practice democracy, as it preaches.

Why postpone action on things we CAN DO NOW until after the Co-operative Commonwealth arrives?

To teach the people self-government is a more important duty NOW than after the Cooperative Commonwealth has been established. In fact, I do not believe that Ideal will ever be realized until we are fit for self-government; not a few of us, but the great majority of the people.

PUBLIC OWNERSHIP MUST COME

Dear Comrade and Brother Carr:—I wish you all kinds of success in your fight for both purity and emancipation! May the Lord of Hosts be your **"strength and your shield."** Listen closely to **God's message**, then give it, **as given to you!** All good and true people, who see the light, are with you. That the cause of socialism is moving forward is no dream.

It Is a Genuine Reality

Only yesterday, I had a talk with a leading insurgent in our town—a possible candidate for governor of N. D. I said to him, **"You as insurgents** have no real program." **He insisted that they had,** but admitted that it was only a **"makeshift" saying: "It is one step toward socialism,"** explaining that when "control" of trusts had been tried and found to fail, which it was bound to, **"public ownership** would have to come." This is an eternal **principle** and **must prevail.**

Fraternally,
Hillsboro, N. D., Nov. 7, '11. L. J. Anderson.

CHARGE ON THE PREACHERS

Every preacher and church worker in America should receive the Christian Socialist for at least three months this winter. This would convert thousands and have a tremendous effect on the campaign of 1912.

COLORED SOCIALISTS WANTED

Comrades, send me the names and addresses of the colored Socialists whom you may know.

Geo. W. Slater, Jr.,
333 Harrison street, Clinton, Ia.

SOCIALIST TEN COMMANDMENTS, neat, card folder; 3 for 12c (mailed free). F. Kingborn, 39 Springside ave., Pittsfield, Mass.

Have You Received Your Letter Containing Our December Proposition?

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OFFER REMAINS GOOD ONLY A FEW DAYS MORE

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Owing to the interference of the holidays, we will grant a few days grace on the following propositions: This will be the last chance to get two yearly subs. for $1.00.

For new subscribers you may have one yearly subscription to the **Christian Socialist** for 50c, or five yearlies for $2.00; one six-month sub. for 25c, or five for $1.00; and where an individual, a branch or a center wants to send the paper on trial to a large number of people, we will send twenty three-month subs for $3.00, or forty for $5.00.

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For **twelve yearly subscriptions** at 50c each, that is, for $6.00 and the names and addresses of twelve new yearly readers, we will send as a premium either one of the following splendid volumes: Spargo's "**Life and Times of Karl Marx**"; Mills' "**The Struggle for Existence**"; either of the three volumes of Marx's "Capital," either of the two volumes of Osborne Warde's "**Ancient Lowly**," or Hillquit's "**Socialism in Theory and Practice.**" **These are the** very **greatest** and **best** Socialist books, and we thus place them within the reach of every man, woman, boy or girl who really wants them. Especially is it thus made **easy for a Socialist Local or Center** to obtain one or all of these great books without a cent from their treasury —only a little work, which it is their duty to do anyway.

Other Fine Offers

For five new yearly subscriptions at 50c each, $2.50, we will send Kutter's famous book. "**They Must or God in the Social Democracy,**" or Rauschenbusch's "**Christianity and the Social Crisis,**" or two of the beautiful crimson cloth bound copies of Moyer's "Songs of Socialism," or one copy of the **Songs** and one copy of "**The Golden Rule Republic No Utopia**" and "**The Religion of Labor.**"

For three yearly subs. at 50c each, $1.50, we will send a cloth bound copy of the "**Songs**" nd "**The Religion of Labor,**" or "**The Golden** ule **Republic**" and "**The Religion of Labor**" nd "**Frances E. Willard's View of Socialism.**"

To Old Subscribers

To every present subscriber who, between now and Jan. 1, 1912, sends us $1.00, we will extend his subscription **one whole year** and send the paper a year to anyone whose name he sends. Get one new sub. at 50c and add 50c for your own extended subscription, $1.00 for the two.

Address **The Christian Socialist**, 5443 Drexel avenue, Chicago.

APPLIED ECONOMICS

By Ellis O. Jones, in The Coming Nation

Old Farmer Hayrick had been successful. By the judicious application of common sense and hard work, he had amassed enough wealth to send his boy to college and to provide for his family other luxuries which had been denied to his own youth. Accordingly it was not strange, when his son returned from college where he had specialized in political economy, that the old man experienced considerable difficulty in comprehending the exact significance of the Malthusian theory and Gresham's law. For that matter, he did not care particularly until his son began to explain to him the immense advantages of competition over cooperation. Even then, the old man's interest was not thoroughly aroused until the boy began to apply his knowledge to the work of the farm. The first time the old farmer really sat up and took notice was one day when the pigs broke into the cornfield. As soon as it was discovered, a hurry call was sent for the whole family to gather for the purpose of corralling and routing the swine. The college-bred one reluctantly laid down his copy of the "Wealth of Nations" and started for the cornfield with the rest.

He took in the situation at a glance.

"Now, father," said he, "I'll show you what I mean by competition. I have no doubt that your way would be to have us all act in concert and drive the pigs out. That would be unscientific as it absolutely destroys the incentive of the family. The way to do it is for each one of us to go in for himself, trying both to drive out the pigs and, at the same time, to keep the rest of the family from driving them out. It is true, we may not get the pigs so readily in that way, but it will be better for us all."

The old man did not stop to hear any more, but started for the pigs and succeeded in getting them out, in spite of the boy's competition.

After that, the subject of economics was taboo at the Hayrick homestead, but the boy kept on studying and each standard work seemed to confirm all the rest.

One morning he went out to the barn to hitch up the team, but, instead of hitching them up in the usual way, side by side, he hitched one horse to one end of the wagon and the other horse to the other end. When his father came out, he looked at the strange sight in amazement. "What in the world have you there?" he cried.

"Competition," answered the bachelor of arts. "Now that's what I was trying to tell you. As long as you hitch these horses side by side, you reduce them both to the dead level of mediocrity and keep them from exceling one another. The way to make good horses out of them is to make them pull apart."

The old man was speechless for a time during which the boy contemplated his handiwork, but, be it said to his credit, the more he studied it, the more irrational it seemed.

Finally the old man went up to him in a kindly way and laid a hand upon his shoulder. "My boy," said he, "do you really see any sense in that proposition?"

"No, dad," said the boy. "To tell you the truth, I do not, but that's substantially what it says in the book."

The Short Story

GREAT INTENTION AND THE LITTLE DESIRES

(Written for the **Christian Socialist** by Mrs. S. F. J. LINN, Eustis, Fla.)

I was a child, playing with my toys and a pair of beautiful puppies.

After a time I wearied of them all and looked abroad with longing eyes for something worthy of me, for I felt the soul of Intelligent Humanity stirring within my brain.

The puppies were asleep, all was quiet.

Presently there approached a Being with the body of a noble horse and the head and shoulders of a kind old human friend. Joyously I rose to meet him. He was worthy of me and I loved him.

He told me of a magnificent city built on a mountain top, where the wisest and best of all the ages of human history now lived and labored in the light and joy of Understanding and Power. He told me of the Great Observatory where all the secrets of the Outer Universe might be seen. He spoke of the wonderful laboratories where the mysteries of the Unseen Atom were hunted down.

There was Music—the delicious soul-language, with its revelations of love, peace, worship, joy, passion, pain, pride, triumph or defeat and death. There was all that the Intelligent Human Soul within me longed for.

Would I go with him to this great City of God and be one of its busy happy workers?

O, joy! Would I?

Then he stooped and bade me climb upon his back. I was still a child and, even though he stooped, it was no easy matter for me to mount. Besides, the puppies awoke and with their playful michievous barking and frisking about me, I seemed unable to get seated, though the Centaur was kind and patient with me for a long time.

At last his aspect changed. Looking sternly into my eyes he said: "Choose now. Will you stop and play with these puppies or will you go with me?"

"Oh please, dear friend," I cried, with tears in my eyes, "forgive me; but what can I do with them?"

"You must either chain them here or kill them—you can never reach the City of God with them."

"I will chain them here," I said, "and then when I have been there awhile and have grown strong, like you, I may come back and play with them sometimes may I not?"

"If you wish," said my friend; but his eyes twinkled and I believe he was laughing at me.

So I took the puppies away to chain them; but as I bore them they nestled close to my heart and grew small—so small that I could easily hide one in each of my pockets. Then came Temptation from behind a tree and whispered: "Put them in your pockets and take them with you, no one will ever know."

I listened and looked about, and then slipped one into each of my pockets, whispering, "Now you be quiet until I tell you to come out."

* * *

Mounted at last, I started on the journey with Great Intention. That was my friend's name. He moved quite slowly at first lest he should jar me off from his back, for I was very small to him; but as he traveled I grew accustomed to my seat and the motion and there was no longer any danger.

At midday we reached a grove of fruit trees and a spring of water. Again the good Centaur stooped and I slipped easily to the ground, glad to enjoy rest and food.

In the pleasure of riding, learning about the country we passed through, and hoping for the greater beauty of the City on the Mountain Top, I had forgotten the puppies. But just as my feet touched the earth, however, they sprang out of my pockets and suddenly grew to twice the size they had been at the old playground. Again they capered about, barking for food, looking for drink and leaping upon me for an old-time frolic. I was glad to see them and play with them again.

But the Centaur looked sadly disappointed. "Is that your choice?" he asked.

"What harm?" I said. "They were quiet on the road, and I will chain them here till I come back."

So I rested and romped till it was time to start again. Then I took the chain, and fastened the puppies to a tree by the side of a spring so they might drink when they pleased. But they were much larger and stronger than before, and the chain seemed rather weak. However, they fell asleep by the spring; and I slipped away from them, sprung up on my friend's back and away we went.

Scarcely had we gone half the distance from the grove to the Mountain of Civilization, on whose top the City of God was built, when we heard the barking of dogs and, looking back, there in the distance I saw the puppies, now grown to enormous size, pursuing us.

The Centaur, leaping forward, seemed almost to fly, but the wild pace soon unseated me, and I fell, bruised and humiliated, to the ground. On he went. I was left with my dogs. They were playful as ever, but rough and ungentle. I was unhappy. I started to walk with them toward the Mountain, but progress was too slow.

When the sun was sinking we were just at the foot of a high cliff. The path led upward like a winding shelf. Another hour and the darkening sky reflected right above us, something of the light of the City above.

Suddenly the darkness grew more dense. Storm clouds were rapidly gathering and a sharp flash of lightning followed by deep and terrible reverberations among the cliffs and chasms caused my dogs to crouch for an instant in abject terror, then maddened they sprang upon me, tearing the flesh from my bones like hungry wolves in the darknight.

* * *

"What is the matter, Son?"

"Oh, mother," I sobbed; "I am so glad that was only a dream!"

* * *

There was once a very general belief that dreams were sent from God for the warning or instruction of those who would heed them.

"Ye cannot serve God and Mammon."

"The Revolution expects every man (and woman) to do his duty."

THE THREE DRAGONS

(Editorial)

The two little puppies of Mrs. Linn's story which grew to gigantic size and ravaging disposition remind one of the Three Terrible Dragons, one or more of which cause the failure of so many Great Intentions and promising lives.

I. Green, "covetousness," the desire to be rich. St. Paul truly said: "They that would be rich fall into divers temptations and snares that drown men's souls in perdition." The ambition to be rich by competitive business, speculation, etc., that is by **the profit system,** inevitably breeds covetousness, dishonesty, graft and all manner of unjust methods. Under capitalism no one can possibly get rich except **at the expense of others,** therefore the desire to accumulate is a deadly poison; the ambition to be rich is a dangerous dragon, which must be killed or chained and left behind while it is very young and weak, It promises pleasure, ease, etc., but brings ruin to character, peace and usefulness at last. "Ye can not serve God and Mammon."

II. Desire for self-advancement, personal ambition. "How can ye believe," said Jesus, "seeing that ye receive honor one from another?" He did not here refer to appreciation of noble character and good deeds which call forth veneration and gratitude. He referred to the love of "the chief seats in the synagogue," the lust for fame, office, rank, power.

The love of money is the love of pleasure and power. The love of fame, office and power includes usually the love of money.

The man or woman who will not sacrifice the hope of wealth or a well-to-do income for the cause of Socialism is not one that can be fully trusted; the man or woman who will not do right without regard to the consequences to his reputation, rank or influence in the party can be trusted still less. The largest incentives to treason are the love of money and the love of office or influence—and the last is greatest.

III. The desire for pleasure. This leads to drunkenness, licentious and other forms of self-indulgence. The true Socialist is a "living sacrifice." He gives money he can scarcely spare; he strives to protect the honor and welfare of the party and the cause without regard to his own ambitions—in fact, his one great ambition is to help the cause most truly, and he denies himself all wasteful and disreputable indulgences for the reputation of the cause of which he is in some degree a representative. He saves his strength, his money and his most ambitious efforts to spend for the cause alone.

Mark the money seeker, the office seeker and the pleasure seeker in the movement as an enemy and a traitor to the cause. Trust only those who manifestly love Socialism more than their own pleasure, advancement or enrichment.

Comrade, is one of the three dragons, Greed, Ambition or Pleasure, pursuing you with temptation and threatening to drag you down? **Kill it,** and stand forth a true, loyal, unselfish, useful soldier of the common good.

SOCIALISM AND A UNIVERSAL LANGUAGE

Mr. Newton Mann, in his "Import and Outlook of Socialism," says: "Socialism, therefore, is not going to be realized—as a new religion, or free trade, or universal suffrage might be—first in one country, and later, when it has been fully tried and approved there, adopted elsewhere. On account of the nature of one of the elements it has to deal with, and its relation to that element, it cannot be tested experimentally on a small scale to see how it will work. To find that out experimentally we must await its adoption, so manifestly approaching, in all the leading countries. Moreover, this universality is in the nature of the movement itself. In all lands, under all forms of government, the social question is the same; the same classes exist, arrayed one against the other; the same crushing pressure of the industrial system bears upon the wage earners. There is, therefore, between the working men of different countries a strong bond of sympathy, coming from the experience of like hardships and the suffering of like wrongs, from feeling the same longings and asserting the same claims.

"Go where the American Socialist will in the civilized world, he is at home among Socialists; the common sentiments and interests that link him with them are strong enough to override distinctions of language, nationality, race, and give the sense of a new sort of citizenship, one which halts at no frontier, and whose unfailing watchword is Social Justice. A world wide fellowship is found actually to subsist, resting on common vital interests and on that convergence of thought which is induced by similar experiences."

Mann goes on to describe the various World Congresses of Socialists which have been held during the last fifty years, and says: "The very contrast in the appearance of the members, their difference of dress, of color, of speech, gave piquancy and strength to the assemblies; was evidence that here at last was a world movement set on foot by a universal need, making towards a common end, the importance of which was attested by the vigor of the utterances in many tongues, heard and understood as on the day of Pentecost; by the breathless attention paid on the spot, and, in different moods, as the utterances went reverberating around the world. Nothing of the kind has been known since the crumbling of the church began under the blows of the Reformers. Nor has any such series of manifestations accompanied, to this day, the growth of any other cause."

I have quoted Mr. Mann somewhat freely to bring out the fact of another movement which is necessary to make quite literally true all that is said in the quotation. It could not be literally true that "the utterances of many tongues was heard as on the day of Pentecost." Secretary Morrison of the American Federation of Labor stated, in a speech made before the sixth International Esperanto Congress, held in Washington in August of 1910, that at an international labor congress, held in Europe the year before, it took them two days to formulate a constitution and by-laws, on account of the diversity of tongues. The interpreter had to translate into about forty different languages. He said if all the delegates had spoken Esperanto they could have attended to this business in two or three hours, thus saving an immense amount of time. Before any international Socialist convention can be the success it might be, all the members must be able to speak the same language. Much that is said in the foregoing quotations would apply with especial force to the various International Esperanto Congresses. The Esperanto motive is international, world wide peace. Socialists above all others should see the necessity of a universal means of communication. Esperanto has been thoroughly tested, and has proven to be an easy and successful means of communication between peoples speaking different languages.

More may be accomplished in working for any universal cause by first providing universal means.

Some of our prominent Socialist workers are also ardent workers in the Esperanto movement, seeing in it the essential means of bringing together the different nationalities of the earth. Rev. James L. Smiley, well known to the readers of the Christian Socialist, is one of the officers of the Esperanto Association of North America. He is now teaching a class in Esperanto in the summer school at Annapolis, Md. To quote from "The Evening Capitol," of Annapolis: "This class will be especially for boys and girls, as a preparatory study for French and Latin. It will probably be held for five days each week and continue six weeks, after which any child can easily pursue the study of the language. The Rev. James L. Smiley will be the instructor."

The following from the pen of Comrade Smiley in the June "Amerika Esperantisto," will be of interest to every one interested in all movements looking towards universal peace:

"The third National Peace Congress, held in Baltimore, May 3-6, was opened by the President of the United States at "The Lyric" before an immense gathering of deeply interested and representative citizens.

"Although professedly an American peace congress, it enjoyed a certain degree of internationality, among the speakers being two from Japan and one each from Canada, France and Switzerland.

"The printed program announced the congress as being held 'under the auspices of all the leading societies of America devoted to the settlement of international disputes by means other than war.' With very little stretch of the imagination, this phrase would include all reputable movements whose ultimate goal is peace, but whose immediate aim is internationalism. Such movements are Esperanto and Socialism. The latter had favorable mention by several speakers. Esperantism had also courteous, though informal attention.

An effort was made at the last moment to have our General Secretary placed upon the program to present the "Relation of Esperanto to the Peace Movement," but the list of speakers was too full. However, the present writer was courteously permitted to place 250 copies of the Herald 'Esperanto for the Peace Advocate' on the literature table, and a like number was distributed upon the chairs in the congress hall. The moment chosen for this distribution was just before the Thursday afternoon session, when our President, Hon. John Barrett, gave an excellent address upon "The Pan-American Union." Practically all these leaflets were carried away, for a careful examination of the hall afterwards disclosed the fact that amidst the white leaflets left on the chairs, only two of the 'Heralds' were visible in the whole auditorium. Quite a number were also taken from time to time from the literature table, which was well stocked with other leaflets and tracts. It was my pleasure to meet many samideanoj (same idea members) from other cities. The eagerness with which every one received the 'Herald' was most gratifying, and indicates a favorable recognition of Esperanto as one of the important iloj (instruments) of universal peace." (Final "j," in Esperanto, as in the two Esperanto words above, always pronounced as "y.")

You will notice from the quotation from Comrade Smiley that, aside from Esperanto being a means of international communication, it is also an introduction to the study of languages. Dr. Lowell, Principal of the Roxbury, Mass., Latin School, said at the Esperanto Congress in Washington last year that he had found by long and careful experiment that those children who learned Esperanto first required little more than half the time and work to learn Latin or any of the modern languages.

Any of our readers who may be interested to learn more about Esperanto, its origin, development and grammar, will be sent some free literature, if they will enclose stamp to The American Esperantist Co., 2404 14th St. N. W., Washington, D. C.

J. B. Spiers.

HENRY ASHTON

Henry Ashton is a Socialist novel containing a modern villain, a shipwreck, a beautiful love story and the socialization of Zanland. It is highly endorsed by prominent Socialists like Edwin Markham, Jack London, J. Stitt Wilson, G. H. Strobell, Mother Jones, the late Father Thos. McGrady and by many leading journals of labor and Socialism, such as the Miners' Magazine, the Social Democratic Herald, the Appeal to Reason and others. The author is now old and ill and poor and our readers who have not his book would do themselves and him a favor if they would send him 25c for the story.

Address R. A. Dague, 231 South Tacoma avenue, Tacoma, Wash.

As one of the White Star steamships came up New York harbor the other day, a grimy coal barge floated immediately in front of her. "Clear out o the way with that old mud scow!" shouted an officer on the bridge.

A round, sun-browned face appeared over th cabin hatchway. "Are ye the captain of th vessel?"

"No," answered the officer.

"Then spake to yer equals. I'm the captain this!" came from the barge.

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* * *

ONE YEAR OLD

Mark you, the number on this paper is 52. The **Weekly Christian Socialist** is now one year old, strong and growing. Give it a big boost for next year.

WASHING NEEDED

Berger objected to the N. E. C. "washing dirty linen" at its first meeting in Washington by taking up the charges of Untermann against Shoaf. Hillquit and Spargo made the motion to do so, which was defeated.

Berger ought to know that one of the things Washington needs most to see is an honest washing of dirty linen with the washing hung up to dry where all may see that it has been actually, honestly, fearlessly **washed**—not treasonably **whitewashed.** The idea that "dirty linen" should be left in some dark, hidden place to rot, instead of being brought into the light for thorough cleansing and airing is more suitable to a corrupt, demagogue politician than to a genuine statesman. There is nothing gained by wringing one's hands and hysterically exclaiming one's grief and shame over dirty linen. Put the dirty linen in "hot water," with all due cleansing and disinfecting chemicals, **then wring it.**

Washingto(w)n will be the proper name for the Capital City when we get enough honest Socialists in office there to make a thorough national cleansing of all political and business corruption.

The comrades of the party who wish to protect their children from the ravages of human wolves and lepers will have a far better chance after a few more infernal scoundrels now masking their infamies under the profession of Socialism are fully exposed to the shame they deserve.

REFERENDUM "D" AGAIN

National Secretary Work's official report of December 16 shows that the party referendum "D" was defeated by a much larger majority than was at first supposed. The vote was 7,585 for and 12,308 against, leaving a majority of 4,723. Six states did not report their votes in time to have them counted. They totaled 393 for and 657 against, a majority of 264; making the total vote cast 7,978 for and 12,965 against, a total majority of 4,987—almost 5,000, out of a total vote cast of 20,943.

This appears to be the largest total vote ever polled in a party referendum, yet it represents only 20 per cent of the dues paying membership. Something is needed to make the rank and file pay more attention to party management.

It is noticeable that the states containing he three worst machine ruled cities gave the rgest votes in favor of Referendum "D;" but Illinois the influence of the state secretary's peal to defeat the referendum was doubtless ective in helping give a state majority against Cook county standpatters.

Carr's Reinstatement By National Party Referendum Proposed

Locals Columbia Falls, Montana, and Sedalia, Missouri, Start the Ball Rolling

Has Your Local Acted?—Fall Into Line and Help Get Seconds Enough To Submit the Question To Referendum.

"Columbia Falls, Mont., Oct. 11, 1911.

"Moved by Local Columbia Falls of the Socialist Party, at our meeting held October 8th, that the reinstatement of Rev. Edward Ellis Carr be submitted to a national referendum of the party, for the reason:

"1st. That we think, according to evidence submitted by both parties, Comrade Carr had sufficient cause to publish and criticise the action of Comrade Barnes;

"2d. That it's through publicity and criticism we expect to keep the party organization up to the aim of that which we are striving for. While we do not doubt or overlook the faithful and efficient service rendered by Comrade Barnes, and should be held in esteem and commended for the action he pursued by resigning, nevertheless we think no matter what esteem any member of the party is held in he should be subject to a close scrutiny of the party as well as the humblest of us."

(Signed) H. F. Hornstra, Chairman.
Wm. Ross, Secretary.

"Hall Local, Sedalia, Mo., Oct. 8, 1911.

"To National Committee, Socialist Party.

"The members of Local Sedalia, Mo., demand that in your official capacity you submit to the membership of the Socialist Party, by referendum, the question:

"Shall Rev. E. E. Carr, expelled from the 7th ward branch of Local Chicago, be reinstated?"

(Signed) David Lindsay, Chairman.
G. E. Coontz, Secretary.

The above motions by Locals Columbia Falls, Mont., and Sedalia, Mo., have, according to the National Bulletins of November 25 and December 16, been seconded by locals Warren, Me., Moundsville, W. Va., Mishawaka, Ind., Debs, Minn., Asheville, N. C., McKean Co., Pa., St. Louis, Mo., Niagara Falls, N. Y., Clay Center, Kan., Ithaca, N. Y., Alma, Neb., New Haven, Conn., Leavenworth, Kan., Sagerton, Texas, Warren, Ohio, Ottumwa, Iowa, Burlingame, Cal., Wichita, Kan., Pearson, Wash., Saugus, Mass., Altoona, Pa., Kingman, Kan., twenty-five locals in all (up to December 16).

The two motions are practically one and should be regarded so; but, lest they should not be regarded as one and the seconds divided, all locals which second either motion—that of Columbia Falls, Mont., or Sedalia, Mo.—should second both. That will make sure that your second will not be lost in the total result.

If your local has not already seconded both these motions, try to get it to do so at once before the time expires.

Sunday School Lessons

For 1912

Rev. Wm. A. Prosser, pastor of Ames Methodist Episcopal Church, Pittsburgh, Pa., has promised to write the Comments on the International Sunday School Lessons during the year 1912 for the **Christian Socialist.** Owing to causes that seemed unavoidable, the Lesson Comments for the first two Sundays in January are not ready and will have to be omitted. As the matter is mainly historical, it can be made up in subsequent lessons. Meanwhile you will have an opportunity to learn by their temporary absence how much you miss (and therefore have appreciated) the Lesson Comemnts by Comrade Prosser.

The engagement of Rev. Prosser to write these lessons next year gives assurance of a very interesting and profitable course. Every reader of this paper should regularly and systematically study the S. S. lesson notes by Comrade Prosser. He is one of the ablest expositors and a **live wire.**

A PROSSER SPECIAL

To atone for the missing lessons, Rev. Prosser has sent two magnificent Socialist articles, each covering about two pages of this paper; and, instead of printing them in this and the following issues, as was at first intended, we propose to put them both in one issue, along with a rousing Sunday School lesson by him, and make A PROSSER SPECIAL EDITION FOR JANUARY. It will be a most interesting and convincing special. One of these fine articles is about "THE PHILOSOPHY OF SOCIALISM," and you who have read his "TEACHINGS OF SOCIALISM" or heard him lecture know that on economic philosophy Prosser is simply GREAT. The other article is fully as good or better, on "THE BIBLE AND OUR SOCIAL ORDER." This will finish what the other article fails to accomplish in convincing its readers.

This Prosser edition will give you the substance of two of Rev. Wm. A. Prosser's best lectures, besides the S. S. lesson comments. It will be worth a dollar a copy—sure, it will; but you can have it for ONE CENT per copy in bundles of ten or more, $4.50 for 500 copies, or $8.00 for 1,000 copies. And you can order now, if you want to, so as to receive the papers as soon as they are printed. If you wait till the issue appears, it will take a week or more for your letter to reach us and the papers afterward to get to you. **No need to wait.** You know how great our special editions are, and you know Prosser's genius at writing Socialist articles, therefore order as soon as you can. And get your center or branch to order a big lot. For the Prosser special is the best possible material with which to begin the campaign of 1912. GET BUSY NOW, and make this special a record breaker for sales. Please do YOUR part.

"EXAMPLE'S THE BEST ARGUMENT"

Poem for the New Year, Written for the Christian Socialist by Benjamin Keech

Oh, have you in mind any plan
 To help this old earth to be better?
Have you any method which can,
 If properly worked, break each fetter
That binds down and crushes our brothers
 And wrings forth a bitter lament?
Then treasure this precept with others:
 Example's the best argument.

If you see a world full of sin
 And long for a good way to stop it,
Suppose that you straightway begin
 To hunt up your share, and then drop it.
If you have one wrong that you cherish,
 If you are toward trickery bent,
Your power for good cannot flourish;—
 Example's the best argument.

Say, brother, have you any way
 To help make this foolsh earth wiser?
Then tell it, but just let me say
 You're apt to receive this reply, sir, ¼
If you and your plan don't agree:
 "Your preaching is not worth a cent."
Most everyone plainly can see
 Example's the best argument.

'Tis awfully easy to give
 Advice with regard to the storming
Of wrong; but 'tis trying to live
 By the rules that we make for reforming.
Still, if you'd be really compelling,
 Convincing each lady and "gent,"
Just illustrate what you are telling:
 Example's the best argument."

UNION OF BRITISH SOCIALISM

The (London) Socialist Review editorially sums up the "Union" of British Socialists as follows:

The latest achievement of so-called "Socialist Unity"—the formation—on paper—of a new party embellished with the title of "The British Socialist Party"—is an incident that hardly comes within the scope of a serious political outlook. It belongs rather to the category of those grotesque occurrences which will, doubtless, supply material for a bulky volume devoted to the humors of the Socialist movement. To describe this newest device of the dissentients, as Disraeli once described the Liberal party, as an "organized hypocrisy" would be manifest exaggeration. Its hypocrisy is conspicuous enough, but its organization is a thing unaccomplished, and likely to remain so. The new party—if party it may be called—is the fabrication of a conference held in Manchester last month, of which the prime promoters were Mr. Victor Grayson and the "Clarion" newspaper, on the one part, and the Social Democratic party and "Justice" on the other. Both sides were, it is evident, equally apprehensive as to which role each should be called upon to play in the expected contingency of the negotiations reaching a "Tiger and Lady" denouement. It would be difficult, indeed, to imagine a conference less entitled, either in composition or in purpose, to speak in the name either of Socialist unity or of the men and women who constitute the vital forces of British Socialism. It was a congeries of rejected and disappointed politicians. Except the S. D. P., no actual Socialist organization took part in the gathering. The Independent Labor party, which is by far the largest and most powerful Socialist organization in the country, and the Fabian Society, which is as old as the S. D. P., and infinitely more effective as a political and educational force, took no part in promoting the conference, or in its proceedings, though a score or so of members of the I. L. P. attended, whether with or without the authorization of their branches we do not know. Nor did even the ultra-revolutionary minor organizations—the Socialist Labor party and the self-styled "Socialist Party of Great Britain"—countenance the performance. Not a single one of the class-conscious trade unions of our country, which contain within their ranks over two millions of organized workers, was represented. Verily, not only "Socialist Unity," but Socialism itself must be in a dread plight in Great Britain if, out of the whole population of the three realms not more than a dozen or so thousand people can be reckoned as embracing the genuine strength of British Socialism after nearly thirty years' propaganda. Ridiculous, indeed, must be the bourgeois apprehension of the "Socialist peril," and dismally remote the prospects of the social revolution, if this be all the power and potency which Socialism has yet attained in the chief industrial nation in Europe.

But such as it was, this "Socialist Unity" conference, so far from finding itself united in spirit or in method, was split up into sections almost as many and as contrary as the individuals who took part in its discussions. Indeed, the only element of unity discernible in its proceedings was that of common enmity towards the Socialist Labor Alliance, and eagerness to oppose and, if possible, disrupt the existing unity of the Socialist and trade union forces, which has been the means of lifting up the Socialist movement of this country to a position of numerical, propaganda and political strength which enables it to worthily rank with the foremost Socialist movements in the world. We need only allude to what took place at the outset of its deliberations in order to show the insincerity and futility of the pretensions of the gathering. Right away came the confession of the S. D. P. executive that the S. D. P. was only willing to commit suicide for "unity's" sake provided it was assured of a happy resurrection under another name. For, as Mr. Quelch ominously declared in moving the adopting of the S. D. P. resolution, which was to form the basis of "Socialist Unity," his organization "would do nothing which would seem like a betrayal of the principles they had always held. To no modification of the principles embodied in the resolution would they agree." This was an explicit enough forewarning that the S. D. P. were prepared to erase their name and organization only in the event of the new party which would emerge being none other than the old Social Democratic party over again in a new guise. Yet, in the face of this intimation, the conference adopted an amendment to the S. D. P. resolution striking out the words which enjoined that the new party should "strive for the realization of immediate reforms demanded by the working class!" Thus did this precious assembly begin its "unity" labors by not only discarding a principle for which the S. D. P. has always professed to stand, but by deciding that the hypothetical "British Socialist party," so far from being a body which would unite all sections of Socialist, was to begin its career by disrupting the S. D. P., and excluding from its "unity" all but non-Parliamentarian and Impossibilist fanatics.

But for the circumstance that the S. D. P. was represented at the conference in full strength and committed itself, whether sincerely or otherwise, to the formation of the new party, the proceedings of the conference would have no claim whatever on the attention of the Socialist public. The fact, however, that the S. D. P., including its leader, Mr. Hyndman, has acquiesced, whether sincerely or not, in the formation of a new party which refuses to admit in its basis the declaration put forward by the S. D. P. executive that the new party should "strive for the realization of immediate social reforms demanded by the working class" and adopts a frankly non-political impossibilist basis, is a significant sign of the reactionary and hopeless position into which the S. D. P. has drifted. We all, of course, knew that the S. D. P. was in a bad way financially and numerically, as well as politically, but few of us realized that it was in such straits as to commit itself, even in the hope of reaping where it had not sown, to such a counsel of despair as this. What its predicament will be when it has either to rip up the whole program of "palliatives" which it has hammered and rehammered on its platform during the past twenty-seven years, or has to erase itself from the "unity" of the "British Socialist Party" one hardly dares to surmise. Socialists, however, who realize something of the real magnitude and sublimity of the fast spreading power of Socialism in this and in every civilized land, and who appreciate the seriousness of the task of leading the way towards working class emancipation from the cruel and hateful system of capitalist exploitation, and of building up the new Socialist commonwealth, can only regard the proceedings and outcome of this most recent manifestation of dismal Impossibilism with feelings akin to those of one who has witnessed the performance of a sorry burlesque of the Peasants' Revolt or the Commune of Paris.

BOOKS TO READ

Order of The Christian Socialist

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SOCIALIST POST CARDS, four different kinds, "What Socialism Means," by E. E. Carr; "The Economic Foundation of Freedom," by W. W. Passage; "Socialism Necessary to Christianity," by Rev. Jas. L. Smiley, and "Frances E. Willard's Views of Socialism." 10c per dozen, 50c per hundred, assorted samples, 10c.

PROGRAM OF CHRISTIAN SOCIALISM FOR CHURCHES. An address by Rev. Edward Ellis Carr, full of good suggestions. Especially good to hand preachers and church workers. Three copies 5c, 12 for 10c, 50 for 30c, 100 for 50c.

THE TEACHINGS OF SOCIALISM. By Rev. Wm. A. Prosser. Unsurpassed propaganda leaflet. Scientific, convincing. Four large pages. Two copies, 5c, 10 for 10c, 100 for 75c, 1,000 for $6.

THE RELIGION OF LABOR and other essays, by Rev. Harvey Dee Brown, Ph. D. Besides the exquisite essay on "The Religion of Labor," this rare pamphlet contains a striking article on "The Seal of Poverty" and two excellent essays on "Spiritual Elements in the Socialist Movement." Thirty pages; 5c each, 12 for 50c, $3.00 per hundred.

THE SOCIALISM OF JESUS. By Rufus W. Weeks. A scholarly and helpful exposition of the social message of Jesus. One of the best booklets to loan or give to religious people; 45 pages; 10c each, 5 for 30c, 12 for 60c.

THE ESSENCE OF SOCIALISM, by Wm. H. Watts, containing interesting and instructive articles on "The Philosophy of Socialism," "The Economics of Socialism," "The Co-Operative Commonwealth," and "Marx's Forecast;" 10c each, 8 copies 50c, 20 copies $1.00.

THE TORCH OF LIBERTY, a superb Socialist solo, by John Spargo, piano accompaniment by Platon Brunoff. 25c each, 3 for 50c.

WHAT'S SO AND WHAT ISN'T. By John M. Work. Answers many objections to Socialism in a vigorous, snappy way. Considered by many the most effective piece of propaganda for the price. Papers, 10c; cloth, 50c.

MEN AND MULES. By Prof. W. F. Ries. Sixty-three pertinent questions about Socialism answered in sixty-three pages in a spontaneous and striking style. More than a million copies sold. Excellent to break the ice with; 10c each, 8 copies 50c, 20 copies $1.00, 100 copies for $4.00.

Also **LIONS AND LAMBS, MONKEYS AND MONKEYETTES** and **HEADS AND HANDS**, by the same author, at the same price.

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MAUD MULLER'S MINISTRY. By Rev. James L. Smiley. A sweet, well-written story of how Maud Muller DID marry the Judge after all, and how they suffered persecution and worked together for Socialism. Well worth the money. Paper 25c.

THE GOLDEN RULE REPUBLIC NO UTOPIA, by Rev. Wm. H. Randall. A clear explanation of HOW SOCIALISM WILL WORK. 180 pages of good propaganda matter, paper, 25c, 3 copies 60c, 6 copies for $1.

EDWIN MARKHAM'S POEMS, "The Man With the Hoe and Other Poems," and "Lincoln and Other Poems." $1 per volume. Markham is by all odds the greatest Poet of the Social Passion in the World. His poems, both volumes, should be in every home. His greatest poems ought to be committed to memory.

THE JOLLY GRAFTERS

Lo, the sun of power
  Shines for us today.
Let us grasp the hour,
  Making golden hay.

Ours, that mighty prince
  Of wide renown.
Our lord and master he
  Of Hades' town.

Well do we know his call,
  The clink of coin;
The sign for which we fall,
  Or "nothing doing."

We count not childhood's cry
  Or age's need.
We want all wealth that we descry,
  And with all speed.

Ours, the courts, the judges,
  The police, the bums.
Ours, the promises, the pledges,
  While our power runs.

Let's be up and doing
  Every one we can;
For tomorrow may bring terror
  To the grafter man.

Nov. 3, 1911. —Will Herford.

MORE BOOKS TO READ

Order of The Christian Socialist

5443 Drexel Avenue, Chicago

THE PEOPLE'S HOUR. Stirring Labor and Socialist Poems by George Howard Gibson. Every Comrade should have a copy. 137 pages, cloth, $1.

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RUSSIA'S MESSAGE. By English Walling. The heart cry of a great people in birth agony The voice of the awakening world. 475 large pages 50 pages of illustrations. The greatest contributio to recent Socialist literature; $3.00.

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SOCIALISM IN THEORY AND PRACTI by Morris Hillquitt. One of the very best wri and most comprehensive of the greater books Socialism. 356 pages, $1.60.

The Live Ones

By Mrs. Ella Carr

"Your work in the **Christian Socialist** is having fine results. Do not falter and we will win. I want to add my part to aid you. I will send one dollar a week from my income. You may use the money to send the paper to ministers."—M. L. Lloyd, Calif.

* * *

A Rector's Opinion

"If you care for my opinion, I am sure that the **Christian Socialist** is the very best medium for making Christian Socialists."—Rev. Chas. H. Powell, Oregon.

This comrade sends for a bundle of the Episcopal Special with his renewal.

* * *

A number of the Episcopal clergy have sent in their own subscriptions recently. We take it as a result of the late Special which we hope to send to all the Episcopal ministers of the country. Rev. Alfred W. Arundel has just donated five dollars to this fund. We shall need much more.

* * *

Christmas Greetings

More Christmas cheer is coming. Dr. A. F. Green, of Ohio, sent ten dollars for 80 three-month subs for ministers and writes, "I do not see where I can make better Christmas use of ten dollars than this." You will all agree with the Doctor, I am sure; and we shall pray that those preachers may be willing to follow their convictions as they read.

* * *

A Three-Month Sub

"We became Socialists by my son coming here on a visit and his taking your paper for three months. We missed the paper so much after the time expired. Now we want to put Socialism into four more homes. I am an old woman, but hope to be spared to see our whole country Socialist."—Mrs. Kate McKee.

God bless her and grant her prayer, and may she rejoice in doing her part to answer it.

* * *

Comrade Mrs. John M. Panick of Kansas, writes, "I paid one dollar for Mrs. Adams sub this year to see if she would read it. Praise the Lord, she gave me her renewal the other day."

* * *

The Markham Fund

The responses have begun to come in from our great poet's plea for funds for this paper to be sent to ministers. Mrs. Josie G. Clarkson of Kentucky paid her pledge of $4.00 for the year and Comrade Sarah Conant of Kansas sent two dollars and a list of subs.

* * *

Subs from a Texas Local

Mrs. De Witt Owens, secretary of the Local, of Athens, Texas, sent $6.00 for a list of yearlies and Comrade Annie F. Wheller of Pennsylvania sent the same amount for subs. Julia Eldred of Washington sent $2.00 for subs.

* * *

"Six revolutionary papers come to my house. The **Christian Socialist** leads them all."—W. R. Clarke, Elmira, N. Y.

* * *

Songs of Socialism

Comrade Dan Crider, of Texas, sent an order for 41 songs of Socialism which he sold during his lecture work. Comrade Crider has sold many copies previously.

* * *

Comrade A. Ludwig, of Cleveland, Ohio, sent for 100 song books and Comrade Albert B. De Camp, of Canton, Ohio, ordered fifty copies. Smaller orders have come from Pennsylvania, Michigan, Missouri, Virginia, Texas, California, Washington, Indiana, Ontario, New York, Idaho, Florida. They re being used by Sunday Schools, Quartettes and by the Locals at their meetings and for lectures. Do not fail o get a sample copy if you have not et used the book.

* * *

Comrade H. Veysey's last order was $9.00 worth of subcards. He is very ve for a gentleman of his age and ager to spread the great truths. aid our office a little visit on his through Chicago to Colorado.

* * *

mrade Adam Hummel of Maine donated five dollars because of our editor's "brave fight in the Barnes case."

* * *

Comrade J. T. Pfrimmer, of Oklahoma, sent nine dollars for eighteen subs and wrote that he obtained fifteen of them in two hours. You do not know what you can do till you try.

* * *

Comrade Herve K. Fiske, of New York, sent eighteen subs and Comrade C. J. Hoffman sent for twenty yearly sub-cards.

* * *

Comrade Ole K. Eugene of North Dakota, sent $2.50 for five subs and said that it was one day's work among farmers. It certainly was a great day's work and will no doubt bring a big harvest.

* * *

The Buffalo, N. Y., Fellowship Center is using a bundle of the C. S. each week.

* * *

Dr. E. L. Smith of W. Virginia, sent $10.00 for sub cards and song books.

* * *

Comrade J. W. Self, of Oklahoma, is using very many copies of the **Christian Socialist**. His last order was for 1,000 copies of our Specials.

MISS KRUTTSCHNITT'S $1,000,000 WEDDING GIFT

It Is a Striking Contrast to the Needs of the Railroad Shopmen's Families

Julius Kruttschnitt, head of the Harriman lines, has given his daughter one million dollars as a wedding present.

Thirty thousand men in the shops controlled by Miss Kruttschnitt's papa are on strike because they wanted a little more of the earnings of the Illinois Central Railroad and were refused.

Their wives and children need food, clothing and shelter. Miss Kruttschnitt wants for nothing.

The wedding present she received was money earned by the labor of the Harriman employes. They built the roads, they operate the trains, they repair the cars, they protect the public from danger, they have carried the freight for which the roads received money. Out of the money thus received they were given just enough to enable them to live, sleep and eat and appear for work from day to day.

All the employes of the Harriman lines put together could not raise one million dollars for a wedding gift. There is the contrast.

What has Mr. Kruttschnitt done that he should have received millions while the men who did the work received enough for bare necessities?

No theory of social relationship can justify such a contrast.

No man is so important to the community that he is entitled to everything except what the rest of the community actually must have.

It may be true that Mr. Kruttschnitt is the presiding genius of a great railroad business, that he directs the work of these thirty thousand men. He may be of some actual service to the community in his capacity as manager of the railroads, and for that service he is entitled to remuneration.

But he is not entitled to such a life-and-death power over other men.

No men are so important to the community that all the other people must be content with crumbs that are handed to them in order that the said important men may revel in excesses of wealth and supply their children with million-dollar wedding gifts.

We are not calling for a division of wealth. We are calling for an abolition of Mr. Kruttschnitt's power and the power of others like him, who rule over industry with the same iron hand with which monarchs have ruled over people in the past and who demand a greater tribute than was ever taken from subjects by any other class of potentates.—Chicago Daily Socialist.

Notes and Comments

—BY

GEORGE H. STROBELL

8 Lincoln Park, Newark, N. J.

"Down in Dalhart, Tex., the liquor crowd attacked the Socialists and defeated the candidate of the latter for Mayor by 28 votes. That made the Reds sore and when the prohibitionists forced a vote on county option they threw their strength to the cold water advocates, with the result that the saloons of Dalhart were voted out of business and next year they will not be present to help fight Socialists."

I wish our comrades would realize that the Liquor vote of the country is an enemy, and will constitute capital's last intrenchment. Always and everywhere it can be counted on as a reactionary force.

* * *

It is quite probable that all the Socialist organizations in Great Britain will be merged in the near future as a result of the deliberations of a joint conference at Manchester. A total of 219 delegates were present, representing over 35,000 members. The Social-Democratic party had 86 per cent; the Independent Labor party was represented by 41 delegates from different branches; the newly formed British Socialist party had 12; the Clarion societies, 32; and the rest were from the Socialist Church Union and other Socialist societies. H. M. Hyndman, the veteran writer and speaker, presided during the meeting. A resolution was adopted declaring that it was the sense of the conference that all Socialist bodies in Great Britain be amalgagated, and a committee of 10, representing the different societies, was elected to draw up the constitution, which will be submitted to a referendum vote of the locals which joined in the formation of the new party. Telegrams were received from the Socialist parties of France, Belgium, Roumania and Austria wishing success to the efforts of the English Socialists in forming a united party. Great enthusiasm was manifested by the delegates and visitors who were present, and all agreed that the time had come to sink all differences and prepare to make a combined forward movement. The success of the formation of new united Socialist party, it is claimed, is due to the fact that the Labor party of England has become nothing more than a compromising reform party which is completely under the control of the Liberal party, with the exception of those who belong to the Independent Labor party. Another conference will be called when the committee of 10 drafts the outline of a constitution and secures the concensus of opinion of the various organizations interested.

* * *

Japan's attack of nerves about Socialism is not over yet. A new development is that the government investigators see something analogous in the teaching of Socialism and in the Gospel as proclaimed by the Christian Missionaries, and the idea is being promulgated by the officials that they are practically the same thing. In consequence the espionage to which Christians and churches are subjected to reaches absurd lengths says the writer, Wm. T. Ellis in "The Continent" of Chicago.

"A police spy was set to watch a weekly meeting for grandmothers established by a mission kindergarten! Most of the churches have spies in attendance upon their services. All have had to submit their membership lists to the police. Members are visited in their homes, or taken to the police station and interrogated. I know of one native pastor whose house was suddenly entered twice by the police and searched from top to bottom, even the flooring being taken up and the ceiling opened. The man himself was put through 'the third degree' by the police for five hours, and although nothing was found against him, he is still shadowed by detectives and his mail opened. I have also the addresses of two other native pastors whose houses were searched and their sermons [illegible] f for examination. Cases like [illegible] somewhat exceptional, I be- [illegible] due to the suspicion that members of the church have become Socialists. With Japanese love of detailed thoroughness the officials try to run all influences down to their sources. A veteran American missionary was called upon to show that he did not receive a certain Socialistic paper from this country, although he had never heard of the existence of such a sheet."

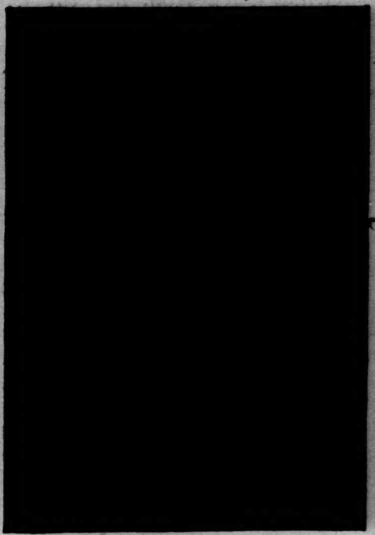
* * *

Socialist as a name seems to be popular in France. Anarchists and capitalist alike call themselves by that name, although bitterly and uncompromisingly opposed to the principles of socialism and the political policies of the United Socialist party. Thus, on the one hand the anarchists who ridicule political action and preach "sabotage" insist that they are "Socialists" just as do members of the French Cabinet who order out the military to subdue the working class during strikes. The so-called Radicals and Socialist Radicals in control of the government are not Socialists at all, but a capitalist "bloc," pure and simple. It is this confusing condition that leads many newspaper readers and writers as well to imagine that the Socialists are really in power in France, which is not the fact. The Socialists have a hard fight to make against the destructive tendencies of the anarchists and the capitalists at both extremes, but they are making the fight and will win despite all obstacles.

* * *

TRUTHS FOR BOYS

"Truths," or "Talks with a Boy Concerning Himself," is the most beautiful, delicate, helpful discussion of the sacredness of sex and the sex-perils of boys that our eyes have yet beheld. Every boy of ten years or older ought to have it. No mother or father should neglect to provide their boy with a copy. And it will be all the better if mother or father reads the book aloud to the boy, explaining what might otherwise be obscure; for the author touches a vital point so daintily at times and leaves it so quickly—like a humming bird tasting a flower—that a few additional words from a pure minded parent would often help. The book will prove a jewel in the hands of the parent if rightly used and its interesting short chapters afford exactly the tactful introductions that a parent needs to open the most necessary discussions with the boy. A matchless Christmas present for a boy.



Edith B. Lowry, M. D.,
Author of "Truths."

Published by Forbes & Co., Chicago. Price 53c post paid. Order of the **Christian Socialist**, 5443 Drexel avenue, Chicago.

RUSSIA'S MESSAGE. By English Walling. The heart cry of a great people in birth agony. The voice of the awakening world. 475 large pages. 50 pages of illustrations. The greatest contribution to recent Socialist literature; $3.00.

* * *

THE BELLE ISLERS. By Richard Brinsley Newman. A novel of rare wit, satire, wisdom and force. Supposed to be written of the inhabitants of a small town by the 15-year-old son of the minister. It is a rich portrayal of the world in miniature under capitalism, showing how business, politics, religion and social life are affected. You will enjoy its keen shafts, its boyish freshness and originality; $1.60.

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

PEACE ON EARTH, GOOD-WILL TO MEN

A joyful Christmas to you all, my dears, and a happy New Year! Here is Aunt Kathryn, back at her desk, a little short of breath and somewhat jaded from her tilt with the imp which attacked her youngest Crusader, but not yet quite out of the running. The sick one was very ill, but made a splendid recovery, and none of the others show any signs of having taken the infection. Many and warm thanks are hereby tendered to the Comrades and Crusaders who have sent me messages of cheer and sympathy.

Probably this will not reach the office in time for the Christmas number, but I had a few things in my mind to say to you about Christmas which the editor may allow to slip in, nevertheless. The spirit in which every one of our holidays are observed is open to vast improvement, but of them all it seems to me that the birthday of our Saviour is most dangerously absurd. I am thankful to see signs everywhere that this is very generally felt and admitted, and that there is a spreading revolt against the spirit of mercenary greed which has increasingly desecrated the day.

How contrary to all hint of pride and worldliness was that coming of the wonderful babe nearly two thousand years ago! Truly said the prophet: "And His name shall be called WONDERFUL!" Of all the many names bestowed upon Him in prophecy, this one, as I write, impresses me most. Wonderful birth, life, death, resurrection and eternal presence with man! How many signs of His wonderful power are to be seen by those who have "eyes to see," every day and hour! How quietly He goes forth today, "conquering and to conquer!" Brighter and brighter grows the conception of the wonderful power and potency of unselfish LOVE; stronger and stronger the conviction of the unconquerable might of TRUTH.

Let us, this coming year, strive more faithfully than ever to abide in His love whose birth we have just celebrated; to be more patient, more unselfish, more faithful in working for the coming of His kingdom on earth. And let us weigh our methods of celebrating His birth, and if our conscience tells us it has been out of true harmony with His life, let us carefully plan improvement for next year.

IF WE ARE NOT DEAD WOOD, WE WILL GROW. Aunt Kathryn.

WE SHALL WIN!

By Rev. L. J. Anderson.

Editor Crhistian Socialist.

My Dear Brother and Comrade: While I send you the enclosed list of subs and remittance let me cheer you by saying that our conservative little town—Hillsboro, N. D.—is beginning to "sit up and take notice." A short time ago we organized a "Socialist local" here, and last night we had our first regular meeting. At least fifty people were present. The meeting was held at the assembly room in the court house, kindly tendered us by the county auditor, Mr. Lindaas, and we expect to hold our next meeting there, the first in the new year. Those present were among the most intelligent in the city, among others our sheriff, our county auditor, the register of deeds, our shoe dealer and others. The North Dakota Socialist platform was read and pointed out by the writer and some other facts in our social-political-economic fabric. Mr. O. O. Foss of Grand Forks, N. D., gave a pointed address, three new members were accepted, and we look forward with great faith in our humane cause. Songs composed by the writer were sung, the Prophet Isaiah's Socialist sayings were read, etc. One of the prominent men present, having looked into "Socialism Made Plain," said: "I saw something in there that wasn't so bad." Thus we go triumphantly forward to success!

PREACHER AND DOCTOR

An Actual Conversation

Scene. Street car.

Enter Doctor. (Finds seated a minister whom he had not met in a long while. They shake hands heartily.)

Well, my dear friend, you have been robbed for several years by prices made unreasonably high by "crooks" in the trusts, have you not?

Minister. Indeed, I HAVE!

Doctor. These crooks were doing wrong, sinning, wicked sinners?

Minister. Why, yes, SURELY.

Doctor. They are doing the sinning and you suffering the evil. Is that fair?

Minister (with a slow shake of the head). N——o.

Doctor. Be careful how you answer that question. You believe the Lord reigns. So do I. But if the Lord reigns, He reigns in all things. If not, then He does not reign. If He reigns in all things He reigns in this matter. See the position in which you place yourself—assert the Lord reigns; then, that He does not reign fairly or right.

Let's look in to this matter a little further. These crooks have the power to put prices unjustly high and you have no power to prevent, to make their prices equitable or just?

Minister. N——N——o.

Doctor. Then they have opportunity, a privilege you do not have, a special privilege, do they not?

Minister. Y——e——s.

Doctor. Well, did God ever give a special privilege to any when He gave to all equal rights to opportunity to live on His earth, to feed and clothe from His bounties?

Now, isn't it a fact that WE, in our silly attempts at government, ourselves gave the trusts these privileges; and, isn't it a fact that as soon as they were in possession of these gratuities they at once turned about and began using them to plunder us and so have continued to do ever since? Is this not just the how of it?

Minister. N——Y——e——s.

Doctor. Then we reap what we sow and sow what we reap? And that is all right, isn't it?

Minister. ——————.

Doctor. When you see this, aren't you about ready to say to the trusts and to the seekers after trus: "If this is the way you use Privilege we won't give you any more and we'll take back those already given just as soon as we can?"

Conductor. M——— street!

Exit Doctor.

Sinful pleasures that pollute character, injure reputation or weaken effort must be cast aside for the good of the cause.

ANNUAL MEETING

The annual meeting of the Stockholders of the Co-Operative Printing Company, publishers of the Christian Socialist, will convene at the office of the company, 5443 Drexel avenue, Chicago, Tuesday, Jan. 9, at 8 p. m. All stockholders are urged to be present in person or by proxy. Mrs. Ella Carr, Sec.-Treas.

JUDGE BEN B. LINDSEY

"The first citizen of Colorado."

MR. LOUIS F. POST

Editor "The Public" of Chicago.

"His editorials are read by thousands of the nation's most prominent men."

MR. LEOPOLD VINCENT

A reformer of distinction and the Colorado representative of The Crystola Co-operative Association.

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One of Boston's leading business men and reformers.

MR. B. O. FLOWER

Editor "Twentieth Century Magazine," "The editorial dean of Democracy."

BE IT KNOWN

that there is to be a SUMMER RENDEZVOUS, ideally situated in the Rocky Mountains, for students and workers interested in fundamental social reform and other problems vital to progress.

This rendezvous for reformers is at Crystola, Colorado, at the very base of Pike's Peak in the famous Ute Pass, with the beautiful little Fountain Creek flowing through the land.

Crystola is located on the main line of the Midland Railroad and Pullman cars can be taken from either Denver or Colorado Springs. It is but ten miles from the end of the electric car line at Manitou, from whence is a State graded automobile road, which makes the place doubly accessible.

The accommodations will range from first-class hotel facilities down to tents with moderate prices accordingly.

Does it appeal to you to spend a part or all of the summer in the mountains in association with several hundred of the noblest men and women from all parts of the country, and where daily lectures and special courses of study are free to all? If so, send for our descriptive pamphlet, which will be mailed free upon application. Address LEO VINCENT, 318 CHAMBER OF COMMERCE BUILDING, DENVER, COLO.

Remember: **"CRYSTOLA, A SUMMER RENDEZVOUS FOR REFORMERS."**

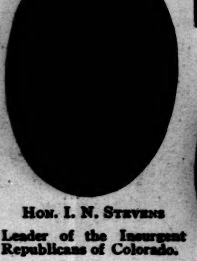
The gentlemen whose pictures appear on this page are expected to be among the lecturers at Crystola next summer.

PROF. HORATIO W. DRESSER, Ph.D., of Harvard.

Author of several famous books on Idealistic Philosophy.

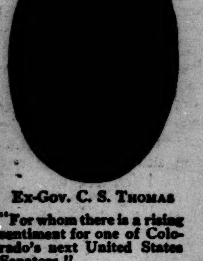
MR. JOHN Z. WHITE

"The most eloquent and convincing orator of the Single Tax reformers."



HON. I. N. STEVENS

Leader of the Insurgent Republicans of Colorado.

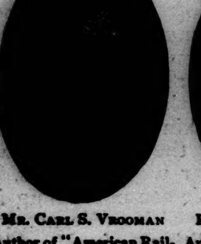


EX-GOV. C. S. THOMAS

"For whom there is a rising sentiment for one of Colorado's next United States Senators."

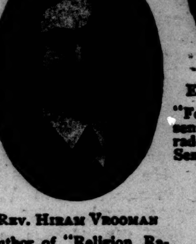
A. A. BERLE, M.A., D.D.

Professor of Applied Christianity in Tufts College.



MR. CARL S. VROOMAN

Author of "American Railway Problems."



REV. HIRAM VROOMAN

Author of "Religion Rationalized" and President of The Crystola Co-operative Association.

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